

The South African Outlook

AUGUST 1, 1957.

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The South African Outlook

We are subject to the men who rule over us, but subject only in the Lord. If they command anything against Him let us not pay the least regard to it, nor be moved by all the dignity which they possess.

—John Calvin

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The Church Clause

The tension between Church and State over the "church clause" of the Native Laws Amendment Act has not been resolved. On Sunday, 14th July, messages from the Bishops were read from Anglican pulpits all over the country calling upon all clergy and members to disobey the Act. The Bishop of Grahamstown, the Rt. Rev. A. H. Cullen, who is Acting Metropolitan of the Church until the new Archbishop takes up his appointment, said in his pastoral letter that Christians recognised the authority of the State but not when the State impinged on things which are God's. Dr. Cullen announced that all Anglican churches in the Eastern Province would continue to admit *bona fide* worshippers regardless of colour in spite of the church clause. The 800 words letter reminded Anglican communities that the church clause empowers the Minister of Native Affairs to bar, in certain circumstances, Africans from attending religious worship or church functions in urban areas not specifically set aside for African residence. That means that secular officials will have the right to determine whom among its members the Church should admit. "We believe," said the Bishop, "that that is to give Caesar the things that are God's." "If any action is taken under the church clause," continued the Bishop,

"clearly the Church may not accept that action. The clergy are under ecclesiastical obligations not to refuse the ministry of the Word and the sacraments to any person whatsoever who presents himself as a *bona fide* worshipper in any place under their jurisdiction. That is an age-old principle of the Church. The Church has, therefore, the duty of disregarding anything in despite of this. We, the Bishops, therefore call upon clergy and people in our diocese to continue to behave as they have always done. And if there are persons who find themselves subject to penalties because of their loyalty, we urge all church people by their prayers and such material means as are open to them to support them as well as their dependants."

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The Bishop prefaced this declaration by explaining that Dr. Verwoerd had said that he did not wish to injure the autonomy of the Church. The text of the new law, however, did not support that contention, said the Bishop. The Minister's words had not been consistent and there was no guarantee that Dr. Verwoerd's successors would exercise restraint. "One of the most striking elements in the Gospel," explained the Bishop, "is its emphasis on spiritual freedom. There is no freedom, however, if all Christians are not free to associate for religious purposes. A dictatorship, assumed by one Cabinet Minister, even with parliamentary sanction, to regulate how or with whom Christians shall carry out their duties of religious worship, denies freedom. It is an aspect of totalitarianism, a kind of deification of the State." Bishop Cullen said the first believers disobeyed the command by the State not to preach the Gospel. "God must be obeyed rather than man. The early Christians paid for their disobedience with their lives, but as a result there is a living Church."

Similar declarations were made by Bishops of the Anglican Church throughout the country. The Roman Catholic Bishops have pronounced along similar lines. Their declaration read: "The Catholic Bishops, having taken note of legislation enacted in the last session of Parliament through the Native Laws Amendment Act and the Group Areas Amendment Act, solemnly declare—Firstly, that no other authority than the hierarchy has competence to decide on the admittance of persons to Catholic places of worship. Secondly, the Catholic churches must and shall remain open to all without regard to their racial origin. In consequence the Bishops inform their clergy and flock that there is no restriction on attendance at any Catholic church

and that they, the Bishops, take full responsibility for admission to Catholic churches."

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It is noteworthy that the Johannesburg newspaper, *Die Vaderland*, which consistently supports the Government, last month expressed the view that the time had arrived for the Prime Minister to intervene personally in the matter. During the recent parliamentary session the Prime Minister ignored repeated appeals by the Opposition that he should take part in the discussion. So far Mr. Strydom has made no public statement on the controversy. It is significant that one of the Government newspapers now asks for his personal intervention.

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Race Relations Institute and new Act.

According to the Johannesburg correspondent of SAPA, the National Executive of the Institute of Race Relations has discussed the provisions of the Native Laws Amendment Act prohibiting the holding of multi-racial meetings, and has decided to continue holding such joint meetings of Europeans and other races.

A statement issued by the Institute says, "The National Executive of the Institute of Race Relations, whose members are drawn from every part of the country, has decided unanimously that the Institute should continue exactly as before to do the work it has always done for better race relations in South Africa. It considered the possibilities that its work for multi-racial co-operation might be interfered with and decided that it would not be frightened by vague threats or be deterred by undefined dangers."

A spokesman for the Institute added, "In other words, mixed meetings will continue."

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A National Conference.

In various circles the wish is being expressed that a national multi-racial conference should be held to discuss the position of racial affairs in our country. That great good might result from such a conference cannot be denied. The Interdenominational Federation of African Ministers performed a service by its gathering at Bloemfontein some time ago, and especially by the moderation of its pronouncements and its extension of the hand of friendship to other racial groups. One of the most crucial questions is the body which should call such a conference. We have read that it is being suggested to Conference that the Methodist Church convene such a gathering, and word appeared also in recent newspapers that certain individuals had banded themselves together to promote a conference of the kind. Our latest information is that the Interdenominational Federation of African Ministers is planning to hold on 26th November, "A preliminary conference to prepare for a national gathering."

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We find ourselves greatly in sympathy with a leader which appeared in *The World* on 20th July. It declares that the calling of this conference is a pressing and urgent matter, but states that this does not mean that things should be done hastily. It states that care should be taken as to who should call the meeting; as to whom should be called, and for what purpose. It avers that the meeting should not be called by individuals, however high their standing in the country, and it should not be called by European or African political organisations or political leaders. "To do so would be to kill the conference. Politicians have a common weakness of wanting to make political capital of what is going on in this country. The meeting should not have the semblance of being a victory for a political party or person. Every precaution should be taken to ensure that the conference becomes the big success it deserves. There should be good feeling from the start. And if these political leaders sincerely want this success they should keep their hands off the matters." *The World* suggests that the Interdenominational Federation of African Ministers should take the initiative. It should approach the Christian Council of South Africa, the Dutch Reformed Churches, and the Roman Catholic Bishops. And jointly these organisations should call this vital conference. "To this conference should be called religious, professional and cultural organisations of all races, like SABRA. These organisations should send their best men to this conference. We want men who are not only brilliant but also who possess a lot of common sense. The theme of the meeting should be such as would make for good feeling from the beginning. For this reason it would not do to say 'discrimination' should be the topic. Let us leave aside the question of integration or apartheid and speak of co-operation. Let us put our heads together to get the best way of living and working together as citizens of this beloved country of ours. We should find a pattern of life acceptable to all intelligent and responsible people."

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It deserves to be noted that the Executive of the Christian Council has accepted in principle the need for a nationwide conference, and has referred this decision to all its affiliated bodies for confirmation. The General Purposes Committee of the Council was asked to study (i) the form such a conference should take and all matters relating thereto; (ii) the possibility of instituting forthwith the preparation of a series of study group papers on subjects which might well form a part of the basis of discussion if and when a nation-wide conference is held; (iii) that the Federal Council of the Dutch Reformed Churches be informed of this action and asked if they will follow a similar procedure with the Churches in their group.

The Executive of the Christian Council is due to meet

in Johannesburg on 28th-29th August, when full consideration will be given to the whole subject.

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The Powers of a Bishop : Important Ruling.

According to the *Port Elizabeth Herald*, an important judgment establishing the principle of ecclesiastical authority was delivered by Mr. Justice G. Wynne in the Grahamstown Supreme Court when he dismissed an application by Jessie Mgijinana, of New Brighton, for an order against the Bishop of Grahamstown, declaring his censure and order suspending her from Holy Communion for a year, invalid. The Judge ruled that there was no breach of contract between Mgijinana and the Diocese. On the contrary, there was a most strict compliance with the terms of contract. Nor was the action and method of the Bishop ultra vires his power. The Bishop's excommunication of Mrs. Mgijinana, a communicant for 20 years, followed a vestry meeting in St. Stephen's Church, New Brighton, in May, 1955, presided over by Archdeacon Powell of Port Elizabeth. At this meeting a certain group of whom Mrs. Mgijinana was one of the main and most active ringleaders, acted in an extremely objectionable manner, refusing to accept his rulings from the chair, shouting, clapping and deliberately creating disorder. Previously the churchwardens, Messrs. Patrick Scott and Joseph Cengimbo, had sent a memorial to the Bishop, alleging unconstitutional behaviour by the Priest-in-Charge, the Rev. S. Hlaula. These complaints were repeated at the April vestry meeting, where Mrs. Mgijinana and others caused such a disturbance that the meeting was adjourned until May when the Archdeacon attended. He told them of his intention to report to the Bishop, to whom they should make any private complaints. Mrs. Mgijinana claimed that the Bishop's action was a breach of contract and that it was ultra vires the powers conferred on him by the Constitution of the Church. Further, it was arbitrary and contrary to the laws of natural justice. Mr. D. D. V. Kanne-meyer, for the Diocese, pleaded that the Bishop had acted according to the custom and usage of the Church and produced affidavits from seven other Bishops of the Province to support this contention. Certain "temporal rights" which Mrs. Mgijinana claimed she had lost were in fact privileges attached to the status of a communicant. Retention of this status depended upon conformity to principles of conduct laid down by the Church. The Judge held that the Bishop had an absolute right, as spiritual head of the Church, to impose ecclesiastical censures such as suspension from Communion upon any member of the Church subject to his authority. Therefore the concept "principles of natural justice" had no application here. Mrs. Mgijinana had expressly accepted the Bishop as her Bishop and had in effect conceded his jurisdiction and right to correct and punish. The Judge ruled that

even if an appeal were noted, the suspension from Communion must stand with its consequences. He expressed appreciation to the Librarian and staff of Rhodes University for helping him to obtain the necessary books. In his judgment which, he said, was made "after anxious consideration," he refers to a large number of authorities.

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Trade Union Apartheid.

South Africa was recently visited by Sir Tom O'Brien, former president of the Trades Union Council of Great Britain, and Mr. P. de Jonge, a member of the secretariat of the confederation of Free Trade Unions, with his headquarters in Brussels. The Confederation which represents the interests of some 54 million workers, is about to hold a world congress at Tunis. The two visitors to South Africa are to draw up a report on the South African trade union situation for submission to the Confederation. According to SAPA, in the course of an interview, Mr. de Jonge said that both he and Sir Tom were depressed by what they had seen. The free world, he said, is disturbed by what is happening in South Africa. The Confederation is opposed to all forms of dictatorship and colonialism—and believes that all men have the right to join any trade union they choose. One of the main purposes of their visit is to discover to what extent the amendments to the Industrial Conciliation Act restrict the freedom of trade unions in South Africa. Mr. de Jonge said, "It is our feeling that the whole system of apartheid is maladroit and will never work. It will simply turn one racial group against the other. If these repressive measures go on at the same rate, and if the South African Government does not see the red light, it will lose the right to be known as a democratic and free Government." The crux of the problem, said Mr. de Jonge, is the treatment of the Natives whose unions are not covered by the amendment and are deprived of any sort of right. This must lead to an explosion. "If the Government does not adopt a more liberal policy towards all non-white groups, we have real fears for the future."

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Religious Instruction in Schools.

We understand that those responsible for the running of schools under the Bantu Education Act have received the following letter from the Secretary for Native Affairs:

In order that there may be no misunderstanding, it is considered necessary to issue the following instructions and explanations concerning Religious instruction in Schools.

1. Government, Community, Mine and Factory Schools.

The Departmental Syllabus in Scripture or Religious Knowledge must be taught to all pupils in those schools, and in the Standard Six examination, all the pupils must

write the departmental examination in Scripture or Religious Knowledge.

Where the Churches wish to give their own Religious Instruction to their adherents in these schools, they may have two of the periods set aside for Religious Instruction per week. During the other Religious Instruction periods, these pupils must take Religious Instruction according to the departmental syllabus. Teachers should plan to cover the Government syllabus in 3 periods per week (Lower Primary Schools) and in two periods per week (Higher Primary Schools) where churches make use of this privilege. While church representatives are teaching their adherents for two periods per week the other children should be engaged in formal revision, modelling oriental homes and tents, dramatising suitable parts from scripture, the singing of hymns etc.

Priests, ministers and evangelists,——must make the necessary arrangement beforehand with the principal of the school, and must strictly abide by those arrangements. The right of entry must be obtained from the Inspector of schools.

Thus for example, if the time-table period for Religious Instruction is from 9.20 to 9.40 or from 9.30 to 9.55 a.m., the priest or minister must not arrive at 10 a.m. and expect to be allowed to conduct Religious Instruction at that time.

Where teachers, adherents of certain churches, wish to help their churches in the teaching of doctrine or dogma which is peculiar to their church, such may be done at any time after school-hours. The department has no objection to this: but during school hours the teachers must be engaged with the Departmental Syllabus.

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It is to be noted that the major portion of the Religious Instruction given must be in accordance with a Government syllabus. We would commend to the Department the practice of an enlightened land like Scotland where the Syllabus has been drawn up by a large committee of over forty members with representatives of the Churches and the Educational Institute in equal numbers.

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Universities Mission to Central Africa : A Notable Centenary.

In 1857 David Livingstone published his *Missionary Travels and Researches in South Africa*, his first book on his experiences in Africa. It at once made him famous, so that he was lionised by all classes in Britain, and not least by universities. Before returning to Africa he resigned from the service of the London Missionary Society, so that he would be more free for the work to which he felt specially called. On 4th December, 1857, he addressed the students at Cambridge, and ended with the words, "I go back to Africa to try to open a path for Commerce and Christianity. Do you carry on the work

I have begun! I leave it to you." A result of this appeal was the founding of the Universities Mission to Central Africa, which is celebrating its centenary this year. In 1858 Bishop Gray, Metropolitan of Cape Town, went to England and helped to establish the Mission. The Archdeacon of Natal, C. F. MacKenzie, was chosen to head the Mission, which had by then the backing of the Universities of Oxford, Cambridge, Durham and Dublin. Archdeacon Mackenzie was consecrated bishop, "to the tribes in the neighbourhood of Lake Nyasa and the Shire River," the ceremony taking place in Cape Town Cathedral on 1st January, 1861. The Missionary party set out, but from the time of its entry into Central Africa disaster dogged its footsteps. Within a year all the members except Bishop MacKenzie had died of fever. But the Mission went on, so that to-day there are in the region no fewer than five dioceses each with its own staff of European and African clergy, as well as numbers of teachers, doctors and nurses. It is all a magnificent record for which Christian men and women must give thanks as they trace the story in these days.

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A Doctor and his Church.

Recently Dr. A. D. and Mrs. Lebona of Bloemfontein had high tribute paid to them at a farewell function in Bochabela Village. Dr. Lebona has been seven-and-a-half years in Bloemfontein, and during that time has done much honorary public work. He was honorary physician to the Cripple Care Hospital, visiting physician of the Old Age Home, secretary of the Catholic Mission Schools Committee, and founder and president of the Graduate Society. Archbishop W. P. Wheelan, the Roman Catholic Archbishop of Bloemfontein, said that Dr. Lebona, in spite of his high qualifications, never attempted to set himself at a higher level than anyone else. "There has been criticism against our African friends generally, which said that when a man has had the opportunity of passing academically, and becoming acquainted with the culture of the world, he wants to remove himself from his friends and relations. This has most certainly not been the case with Dr. Lebona, by whose charity I have been impressed." Dr. Lebona has accepted a post on the staff of the McCord Zulu Hospital in Durban. Mrs. Lebona is a graduate of Fort Hare and a qualified teacher. We commend their outstanding example of service.

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National Sunday School Day.

We would remind our readers that Sunday, 25th August, will be observed throughout the land as National Sunday School Day. This special day is promoted by the South African National Sunday School Association whose headquarters can be reached through P.O. Box 17, Port Elizabeth, and from whom free literature is obtained.

The Franchise in Southern Rhodesia

A white paper issued in Salisbury recently announces that it is intended to introduce during this parliamentary session an Electoral Amendment Bill. The chief feature of the Bill will be the provision for two classes of voters—ordinary and special—who are divided according to means and education. The qualifications for the ordinary voters are higher than those for special voters, and the provisions relating to special voters are temporary because the special voters class will be closed permanently when the number of special voters reaches 20 per cent of the ordinary voters. Special voters who are on the roll at that time will become ordinary voters and future applicants will have to satisfy the higher qualifications for the ordinary roll. Special voters will not be allowed to stand for election, but all voters will be on a common roll. Voters in the three ordinary categories must have—either earned at least £720 a year for two years (or owned immovable property worth £1,500) and have an adequate knowledge of English, or earned £480 a year for two years (or owned property worth £1,000) and Standard VI education, or earned £300 a year for two years (or owned property worth £500) and Form IV education. Voters in the two special categories must have—either earned at least £240 a year for two years and have an adequate knowledge of English or been gainfully occupied or employed for at least two years and Standard VIII education.

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The Bill will also introduce a system of preferential or alternative votes which will apply when there are more than two candidates in a constituency. Under this system candidates will indicate second or third or subsequent choices. The means and monetary tests in the Bill will be adjusted to keep pace with fluctuations in the value of the pound. The new qualifications for ordinary voters are higher than those in force at present. Under the present law voters must occupy premises worth at least £500 or be the registered owner of a mining claim or earn £240 a year. An adequate knowledge of English is the only educational qualification. The new Bill provides that all voters on the present voters' roll be put on the new roll as ordinary voters.

The proposals are largely the result of the suggestions of the Tredgold Franchise Commission. Mr. Garfield Todd, the Prime Minister of Southern Rhodesia, when the Commission's recommendations were discussed, said that the next step was to formulate legislation to bring in a system of franchise to realise the ideal of just representation and of keeping government in the hands of civilised men. Just representation was of fundamental and overriding importance, and it particularly concerned the African. There were two approaches to the question of deciding what was just representation. One was theoretical—

nothing less than universal adult suffrage would satisfy it. People who believed this thought that in the very granting of democratic institutions, one generated political maturity and ensured democracy. Another approach was that the sovereignty of the people was accepted, but at the same time the system of election was regarded as an instrument of government which must be used by capable people, for the good of all people. He said the commission had been criticised for providing for electors who were less than responsible, by putting in the special qualification. He compared the populations of Canada, Australia and New Zealand with that of Southern Rhodesia. At the top, there was a class of outstanding people, another group of more local leaders following, then a greater group of responsible and successful people in professions, industry and business, followed in turn by a group of labourers. All these people would get the vote in Canada. But in Southern Rhodesia there was another lower group—a vast number of people who had not emerged from "the dominance of the witchdoctor, who are illiterate and who do not understand party government or democratic principles." The top three groups in Southern Rhodesia—comprising most Europeans and some Africans—were certainly worthy of a vote. These fell into the "ordinary qualifications" of the Franchise Commission. There was also no doubt that the bottom group of illiterates should not have the vote. The commission had focused attention on the middle, or emergent group of Africans—those who were between those undoubtedly worthy of a vote and those certainly unworthy of one. In Southern Rhodesia the biggest group was the bottom one, bigger than both the top and the middle groups combined. The power must therefore not fall into the hands of the bottom group. There was a further danger—the middle group should not outnumber in voting power the top group, or else the future of the country would be prejudiced. The fixing of the income qualification for this group would ensure, in Southern Rhodesia, that the Africans who qualified under it would be well past the stage of unskilled labour, and could be regarded as responsible citizens.

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It is recognised that these proposals are bound to excite considerable debate. Almost all the European population see nothing but calamity for the country, and for Africa as a whole, if in multi-racial states the Government does not remain in civilized hands. There is much to be said for this point of view, and with it hosts of responsible Africans would agree. But some provision must be made for calling in the counsel and voting power of the educated African upper and middle-classes. Special significance must be attached to the proposals for a qualified franchise

now being made in Rhodesia and other parts of the continent, as they may set a pattern as to how multi-racial states, with a large backward population, can be governed,

while maintaining contentment among all reasonable citizens.

Scathing Attack on Apartheid by Dutch Reformed Church Leader

THE "IMMORAL" AND "IMPRACTICAL" APPROACH OF "A GUILTY CONSCIENCE" IS A "THREAT TO EUROPEANS"

APARTHEID was subjected to one of the sharpest attacks yet levelled at it when, in Johannesburg last month, it was described by a leading authority of the Dutch Reformed Church as "impractical," "immoral" and "a threat to white South Africa." He said it represented the attitude of the guilty conscience which does not seek the cause of its guilt in itself but in the proximity of those who occasion the feeling of guilt.

The speaker was Prof. B. B. Keet, Professor of Theology at the Dutch Reformed Church Seminary, Stellenbosch, and author of *Suid Afrika—Waarheen?*—the English version of which, "Whither South Africa?" has had a wide circulation overseas because of the international eminence of the reputation of its author in the Christian world.

Professor Keet had come especially to give the 13th annual Hoernlé Memorial Lecture of the South African Institute of Race Relations at the Institute's national headquarters at Auden House, in Braamfontein. He spoke on "The Ethics of Apartheid" to a large and distinguished audience which included professors from the Universities of Pretoria, the Witwatersrand and other South African universities, senators and members of Parliament, newspaper editors and leading churchmen.

One of the first of the many inconsistencies of apartheid, said Professor Keet, was that it aimed at the permanent and total political, economic and social segregation of the Non-White groups when, on the basis of the Government's justifications of their policy, it should also be considered desirable in the case of the European groups of the country's population.

"If independent separate existence is essential for the sound development of the Non-European groups, why should it halt at the colour line?" he asked.

Stating that his approach to the question was frankly the Christian humanitarian approach, he said that until recent times the Coloured races were accepted as part of the nation, and means were devised to enable them to pull their weight in the common task of serving their country to the best of their ability.

COLOURED ONLY TOLERATED

"Since the advent of apartheid," he said, "they are no longer regarded as part of the nation but as strangers who are tolerated for a purpose and for a time but who can never, while they remain here, be granted the same rights and privileges as the European. Their position can only be one of permanent subordination."

Colour prejudice was so strongly felt that for many Europeans it had assumed the character of a natural phenomenon—"something like original sin, a thing to be deprecated but about which nothing can be done."

"By a process of rationalising it has even become a virtue—hence the amazing statement that colour prejudice is a good thing because it protects the white man from becoming too familiar with the coloured races and so being degraded to their level of development. At the same time there is a recurrent cry of alarm when it is proposed to relax the harsh measures of apartheid, as that would lead to social integration."

The first requirement of any solution was to see colour prejudice for the irrational thing that it is, said Prof. Keet, for then there was nothing but to condemn it as unethical and immoral, and to get rid of it by repentance and a change of attitude.

MANIPULATION OF VICTIMS

"By seeking the solution of the problem not in subjective repentance but in the objective manipulation of those who are the victims of our racial prejudice we reveal the attitude of the guilty conscience which does not seek the cause of our guilt in ourselves but in the proximity of those who occasion the feeling of guilt."

"The very first requisite if we are to find a solution is to examine ourselves and get rid of our arrogant feeling of superiority, as if we are fundamentally so much better than these benighted heathen with their dark skins, coarse features and poverty-stricken living conditions."

"Without a change of heart on our part the best-planned policy will fail, for a mere change of environment cannot bring about a change of disposition; and without a change of disposition the sting of our unsatisfactory race relations will remain," Prof. Keet declared.

Ethical principles, he said, were not meant to be enunciated as creeds and then left in suspension. They must be implemented and applied in the everyday life we lead. The disposition, the will to act must be there in a problem which everyone should regard as a personal one.

In its ideal form apartheid did claim to justify its policy ethically by pointing to the duty of the white man to act as guardian of the undeveloped, coloured races of the country. The idea of trusteeship was a sound one but the whole purpose of guardianship was to prepare the ward for an independent, responsible life.

"And apartheid in its application in South Africa shows an almost total disregard for the rapidly growing numbers of Africans who have emerged from their primitive state. The plain intent of apartheid, as the pattern unfolds, is progressively to diminish all points of contact with the coloured races, even to the extent of closing the church doors of the European community to them," said Prof. Keet. "Apartheid claims to envisage the necessity of a development of the Non-European races to the limit of their capabilities along their own lines. But how are we to determine the point of time when a whole society comes to maturity and so qualifies for the privilege of being treated as our equals? And who will be the arbiter in this matter? The fact is that it cannot be done."

The social side of man's existence receives no less emphasis than the individual aspect in Christian ethics, said Prof. Keet. But what did characterise Christian ethics was the emphasis laid on the worth of the individual, his personality and his freedom which were essential to responsibility.

APARTHEID FUNDAMENTALLY WRONG

"Accordingly, any view which regards the group as of preponderating importance, even to the suppression of the individual, must be condemned as unethical from a Christian standpoint. It is just here that apartheid proves to be fundamentally wrong because it sacrifices the individual to the generalisations of group-thinking," Prof. Keet declared.

To treat the group as a magnified individual, as apartheid did, was an abstraction that led to the most disastrous consequences, as was so manifestly proved by the inhumanities of fascism, communism, anti-semitism and colour prejudice, he said.

"In our South African situation we have all the injustice of group thinking aggravated by the absurd group-formation according to the colour of one's skin. For this difference of pigmentation the individual is held responsible, together with his group, as if he had chosen his own ancestors. As a consequence we have developed a caste system which surpasses all others of its kind, because in others it may be possible to advance to a higher caste, but here, under apartheid, there is no possibility of change."

CREATING BLACK NATIONALISM

Colour prejudice was probably the greatest single factor in the creation of black nationalism where groups of widely divergent interests were driven together to form a solid front wholly hostile to the whites, said Prof. Keet.

"Apartheid tends to reverse the process of Western civilization in which nations are continually developing towards a casteless society, in which not even the meanest is a slave or an outcast or a proletarian, where all feel they are part of the nation. For the European group in South Africa in particular it is suicidal to adhere to these artificial colour divisions, for it is just this approach that treats the problem as an arithmetical one, based on the calculation of numbers, so as to prevent the domination of one group over another. Along these lines the prospects for the survival of white South Africa are indeed bleak," he said.

THE ALTERNATIVE

The advocates of apartheid constantly claimed that there was only one alternative to apartheid—integration at all levels.

"For myself I would prefer to say that it was the choice between racial domination and racial co-operation. If the dream of apartheid could be realized it would leave such a legacy of resentment and rancour that the price paid would be far too high. There remains nothing but an acceptance of the fact that we must live and work together. A way must be found to enable the Non-Europeans to share in the great task of building the nation—a right which apartheid denies," said Prof. Keet.

"Leaving the ethical question aside for a moment," he went on, "the patent objection on practical grounds will be that the survival of White South Africa will in any case be placed in jeopardy. To this one can only reply that a sane appreciation of the probable outcome of it all is that for many generations to come there will be no marked diminution in the superiority of the Europeans. But it will at least be a superiority based on merit rather than accident. And if in the distant future the Non-Europeans shall have proved their superiority and taken over the leadership, the Europeans can have no grievance if they are unable with a start of 300 years to retain their advantage. By that time, in any case, one may expect that this whole antithesis of black versus white will have lost its meaning, since the cause of the antithesis will have been removed."

CONCLUSION

In conclusion Prof. Keet said:

"South Africa stands at the cross-roads. Will it grasp the opportunity to give the world a shining example of racial co-operation in a multi-racial country or will it persist in a policy that has failure writ large on the very first steps taken to ensure its implementation? Nobody cherishes the illusion that it will be an easy task. It will

claim the best brains, the deepest devotion and the greatest sacrifice. Right at the beginning of this task (and here I come back to our point of departure) the one essential condition is that a change of heart must take place, that the Europeans' approach to this greatest of all our problems must be radically altered.

"The road to a real change of heart may be a long one, leading through great trials and tribulations, but it must be

taken at any cost and it is a road to be taken by each one of us personally. If you say that it is impossible, then there is nothing else to do but await the day of reckoning. But I have faith enough to believe that man is not so unchangeably depraved that, given the correct insight into the realities of the situation, he cannot shed his prejudices and mend his ways. That, at least, is what one would expect from a nation which is proud to be called Christian."

A Quaker View-Point

(STATEMENT BY THE NATAL MONTHLY MEETING OF THE RELIGIOUS SOCIETY OF FRIENDS (Quakers) ON THE PRESENT SITUATION IN SOUTH AFRICA)

WHILE it would be wrong for a Christian Church to enter into party political strife, it would also be wrong for Christians to be indifferent to the state of the society in which they live. During the last nine years South Africa has gone through a period of profound change and a new pattern has emerged that takes the form of a triangle, a structure of great strength.

The base is Afrikanerdom or Afrikaner Nationalism, the strength of which lies in a belief that South Africa is intended by God to be the National home of the Afrikaner *volk*, a people brought, as were those of Israel, through many trials to the promised land. Much legislation such as the Citizenship Act that withheld votes from new immigrants, the enfranchisement of the Whites of South-West Africa on the basis of one vote in S.W.A. equals three in the Union, the withdrawal of the Indian franchise provided in the Asiatic Land Tenure and Indian Representation Act of 1946 and the removal of the Coloured voters from the common roll have put Afrikanerdom beyond the normal hazards of elections.

A second side of the triangle is Apartheid, secondary in importance to Afrikanerdom but joined firmly to it. At its best Apartheid rests on a belief that God made people of different colour so that they should be for ever distinct; it draws strength also from a fear that but for rigid separation the identity of the *volk* would be lost. From the doctrine of Apartheid has flowed the Bantu Education Act, the Group Areas Act, the Native Laws Amendment Bill, the Separate University Education Bill and much other legislation and administrative action, to divide people from people in South Africa.

Afrikanerdom and Apartheid alone do not make a solid structure: they stand exposed to criticism at home and abroad and to protest by those that believe in neither. So freedom has to be sacrificed that they may be preserved. Thus the suppression of free opinion becomes the third side of the triangle. The Suppression of Communism Act, the Criminal Law Amendment Act, the Natives (Prohibition of Interdicts) Act, the Natives (Urban Areas)

Amendment Act and other legislation and administrative action limit the right of the individual to dissent from actions of the Government, increase the powers of the police, restrict the Courts in respect of the protection of the liberty of the person.

The sincerity of many of those who have worked to bring this new pattern of society into being in South Africa is not in doubt. They are convinced that Afrikanerdom and Apartheid are right and good and that individual liberty must be sacrificed in order that what is right and good may be preserved.

But the members of the Religious Society of Friends in Natal, though very few in number, feel impelled to declare their conviction that the form of society for which they must constantly work and pray is one that must grow out of the co-operation of all its people in freedom.

We remember with special gratitude that it was in the healing quiet of a Quaker Meeting for Worship that the recently defeated Boer general, Jan Christian Smuts, found it in his heart to be reconciled with his former enemies and with them to build a new nation. We long to see this spirit of reconciliation that came in a moment of vision grow in the life of South Africa, embracing all its citizens, White and non-White.

We believe that South Africa is not for one people alone, or for any one more particularly, but that every section of the population has come to this land under the hand of God, who "made of one blood all the nations of men to dwell on the face of the Earth" and who would have us all live together in peace.

We must, with respect for those who truly believe in it and whose right to their beliefs we shall firmly uphold, reject the concept of Apartheid. We believe that as Christians it is laid upon us to do all in our power to draw together the separated peoples of South Africa to the end that we may become one Nation, united in work and worship for the good of our country and the glory of God.

And we believe passionately in freedom: that it is only in freedom that man can attain his fullest stature and can

hear clearly the voice of God in the deepest places of his heart, and, hearing, freely do his will.

These things are laid upon us to say in this fateful time in the history of South Africa. We say them very humbly, being ever conscious of our human weakness as individuals and our smallness as a Christian Church, but say

them we must. By these things we stand and, under God, can do no other.

Published by the Natal Monthly Meeting of the Religious Society of Friends, P.O. Box 149, Durban and printed by Rowell & Sons, 27 Eaton Road, Durban, May 1957.

Lovedale Chapel and its Story

FOR some fifty years, if not longer, smaller services of Lovedale staff and friends were held at the Principal's house, "Corona." One of the changes brought about by "Bantu Education" is that "Corona" is now no longer a home but the administrative centre of the Bantu Education Department in Lovedale.

On 16th June the last service—a Communion service—was held in the "James Henderson Memorial Chapel" at Corona. On that occasion, Rev. W. Arnott, Missionary-in-charge of Lovedale, said :

REV. W. ARNOTT'S RECOLLECTIONS

Today, I want to base a few words to you upon this room. Next month Dr. Shepherd is to re-dedicate as a Chapel the church-school in which, 120 years ago, Lovedale's witness to the African people began. This service here today, I expect, will be the last to be held in Corona. So this room this morning merits a little of our thought.

When I knew it first, this was the dining room of Corona. That was when Dr. James Henderson was Principal of Lovedale. It was in this room that I made acquaintance with roasted mealies and had to be shown how to eat them : when domestic help was required, it was summoned by means of the bell-cord which you may see looped up near the centre light. This room was *part of a home*. It was used for the needs of a family.

Each Tuesday evening after supper in those days, the table was pushed back towards the fireplace ; additional chairs were brought in from a room across the passage and arranged much as the chairs are today ; and the Staff Prayer Meeting took place : this room, even then, was a place of worship, *a centre of religion*.

Those who came to the prayer meeting were men and women of different denominations, different races, different languages, different colours. I do not say that in this place these differences meant nothing, that they were wholly disregarded—for men are sinful and imperfect and do not readily disembarass themselves of misconceptions, prejudice, narrowness of outlook. But this has nevertheless been *a place of fellowship* in a degree unusual, perhaps unequalled, in this land.

And the several traditions which the differences represent or reflect, have, or had *here*, an enriching effect, and made a positive contribution to the value and helpfulness of the

meetings that took place. This has been a room in which men of goodwill and Christian principle shared with their fellows the extent and depth of their experience of life. It has been more than a place in which men found fellowship with one another : it has been a place in which they were enabled to enter into *communion with God*. So it was while still a dining room, part of an ordinary family's home ; so it has been since 25 years ago Dr. Wilkie converted it into exclusive use as a chapel, a room in the household of God. This land has many churches : it has lamentably few places such as this, where men and women of the different stocks that compose the population of South Africa can assemble, without awkwardness and with a common purpose, linked by their desire to advance African youth in Christian education and by their realisation of the need they share for help from God in all their undertakings.

This is thus a precious place : it has been a well by the way, a place of refreshment. The chapel to which we are going next term is a precious place too : it has rich associations, stretching deep into the past ; but they are not so intimately *ours* as are the associations of this room ; its associations do not, as do the associations of this Corona Chapel, issue from the *recollectable* past ; and we shall have to re-forge its atmosphere before we can be enriched by it. There too, I trust, we shall yet gain something at least of the affection and tenderness with which many turn to this place. There too, I trust, we shall take this sense of inter-relationship, this habit of fellowship, of oneness, that has developed here.

RE-DEDICATION OF CHAPEL

On Sunday, 14th July, a large company consisting of Lovedale staff and friends in the vicinity, reinforced by some twenty-five ministers temporarily resident at the Lovedale Bible School for a refresher course, met in what was the original church-school of Lovedale, erected in 1838. The building has been thoroughly renovated and beautified, and is now a pleasing chapel, though its original features of a thatched roof and thick stone walls remain to remind of the past. A hut to serve as a vestry has been erected close by the Chapel.

The officiating ministers on 14th July were : Rev. W. Arnott, Missionary-in-charge, Rt. Rev. T. P. Finca, Moderator of the General Assembly of the Bantu Presby-

terian Church of South Africa, and Rev. Dr. R. H. W. Shepherd, former Principal of Lovedale. Mrs. P. Dreyer presided at the organ.

DR. SHEPHERD'S ADDRESS

After devotions conducted by Mr. Arnott and Mr. Finca, Dr. Shepherd said :

As we gather in this building to-day, if we have any sense of history, we must feel that we are encompassed by a great cloud of witnesses. I think we shall be pardoned if for a little we "praise famous men and the fathers that begat us."

The Glasgow Missionary Society sent as its two first missionaries to South Africa, the Rev. William Ritchie Thomson and Mr. John Bennie. They came into this valley in 1821 and joined the Rev. John Brownlee who had settled at Gwali, some ten miles from where we now are. In 1823 they were joined by the Rev. John Ross. These four men, Brownlee, Thomson, Bennie and Ross, worked together for a time and then it was decided that a new station should be opened at Nchera, and to it in 1824 went Mr. Ross and Mr. Bennie. They set up buildings near where Mr. Munro's farm of Napier Park now stands. The station at first was known as Nchera. The Scottish missionaries had been sent out under the direction of Dr. John Love who was Secretary of the Glasgow Missionary Society. Dr. Love died in 1825, and in the following year the missionaries decided to call Nchera station **LOVEDALE** in his honour.

War broke out in 1834 and the buildings at what we now know as Old Lovedale were demolished. The station had not been too successful, chiefly because there were not many people in the vicinity, probably owing to the water supply not being abundant.

When the war was over the missionaries decided to build a new station bearing the same name four miles to the west, on the East bank of the Tyumie River. The new site possessed greater possibilities of irrigation, and so was more likely to be attractive as a settlement for the people.

By this time Ross was settled at Pirie ; Bennie was away doing literary work at Somerset East ; and Lovedale was in the charge of Mr. James Weir, an artisan missionary. Weir selected a site to build a small house on the East bank of the Tyumie, evidently where the University College now stands.

Close to the site but on the West side of the Tyumie, there was erected about this time (1835-36) the dwelling of Captain Charles Leno~~x~~ Stretch, the government commissioner with the Ngqika tribe—the house we know as "Domira." He had previously resided at Fort Cox and had shown himself a warm friend of the missionaries and a constant supporter of their efforts for the spiritual and temporal welfare of the Bantu. When the Commissioner saw the missionaries begin to build on the East bank of the

Tyumie, he urged them to come over and build beside him on the West side. Bennie, who had returned from his literary work at Somerset East and was again in charge of Lovedale, consented, and so the present site of Lovedale was chosen. The missionaries were greatly helped because Chief Tyhali gave them forty acres of land for the mission station.

In 1838 a small dwelling-house and a church-school—this building—were built. The school in this building was opened by Bennie on the 5th September, 1838. It is recorded that by 3rd April of the following year, there were present at the school 132 pupils, 94 girls and 38 boys ; of the total, 19 only were dressed in European clothes.

From early in the 'thirties the missionaries had been feeling the need of a centre at which promising Africans could be trained as teachers and catechists and at which their own children could receive suitable education. It was finally decided by the missionary society in Scotland to erect a seminary for the purpose of higher education, and to place it at Lovedale. Thus the building which we have long known as the Boarding Master's house was built and Lovedale Institution came into being.

But it was in this building in which we now are that the opening service of the Lovedale Missionary Institution was held. The chief actors in that ceremony deserve to be recalled to-day. Who were they ? On that Wednesday morning, the 21st of July, 1841, the presiding minister was the Rev. W. R. Thomson, a man who is coming into his own in South African history and about whom a large book is about to appear from the pen of one of our university historians. As I mentioned, Thomson came to this valley in 1821. He died not far from here seventy years afterwards, in 1891, the justly-honoured senior minister of the Kat River Settlement. His body was laid in the cemetery at Hertzog near Seymour.

Beside Thomson was his companion Bennie, who had come with him in 1821. Bennie at the opening service in this place translated all the speeches into Xhosa. His great contribution as a missionary was made for the development of Xhosa literature, of which he has been called the "Father." After forty-eight years of missionary labour Bennie passed away and his bones were laid in African soil.

Another one present on that day was, of course, the Rev. William Govan, the first Principal of Lovedale, a man whose greatness was overshadowed by his successor, Dr. James Stewart, but who is recognised to-day as a man of the finest spirit, who laid the foundations of Lovedale Institution in such a way as to make the later developments possible. Mr. Govan did not speak in this place that day, but these walls must often have heard his voice within them.

The third speaker, after Thomson and Bennie, was the Rev. James Laing. He spoke in this building which is

capable of holding at most about 100 people, but his vision swept the world, for he sought to calculate how many were attending the schools of Christian missions in the four corners of the earth. He gave over forty years of labour to this land, twelve of them in Lovedale, and was buried at Burnshill.

The fourth speaker was the Rev. John Ross, who with remarkable forethought, when he came in 1823 brought with him a printing-press. Surely one of the romances of mission work in this land is the tale of how he brought that press by wagon from Cape Town to this valley. On the journey he visited Genadendal and noted how the missionaries there had planted abundant oaks. Wherever Ross and his sons went—and two of them were ministers on the Lovedale staff—they planted oaks. And so we have “under the oaks” open-air church in Lovedale to-day.

John Ross served for fifty-five years; his house was burned down five times in war; his grave may be seen at Pirie Mission.

Another prominent figure who that day gave warm-hearted thanks for the opening of Lovedale was the Rev. Henry Calderwood of the London Missionary Society. He was missionary at Birklands, which to-day is known as Healdtown. It is sufficient to say that many count him the real author of some of the best features of Cape Native policy, notably the Glen Grey system of land tenure.

On that day too another pioneer was present, but it would appear he sat in silence. James Weir was a man of few words but of memorable deeds. With fourteen years' preparatory work behind him, he became one of the Lovedale Institution staff at its opening, and he saw his jubilee while still in its service.

We should also not forget to-day some who were in the congregation at that opening ceremony. There was Enoi, renamed by the missionaries Robert Balfour. There was also Tente, the son of Chief Ngqika. There was also Tshuka, who dug many of the stones for the Seminary. There was Jacob Bokwe the father of the Rev. John Bokwe. The descendants of all these men move in and out among us to-day.

Lovedale was opened only for a few years when the War of the Axe broke out in 1846. The Institution was turned into a fort, and the missionaries and their converts, including young Tiyo Soga and his mother, withdrew to Fort Armstrong in the Kat Valley. This little building figures in a letter John Ross sent to his sons in Scotland as the war was in its last stages. In that letter he said: “How unlike is Lovedale to what we left it; among the ever-moving, living beings around, where are its inhabitants? Only three of the whites do I see. . . . all around scores of fires or lights are blinking except in the fields between this and the river. . . . Others too at this end of IDIKI, and under the heights to the South West—the new police establish-

ment and the site for the town to be (Alice) are twinkling. . . There has been but little appearance of a Sabbath outside, and but little more whether in church or dwelling house; inasmuch as too, too often all kinds of sounds, except such as we desire to hear, are heard from without, and sights noticed from the paneless windows and open doors of the church.”

With the development of Lovedale this building became too small to house its congregation. And so a new church was built—the stone building close by which was long used as the printing office and is now a Press store. In that building famous preachers like the Rev. Tiyo Soga and Dr. James Stewart often spoke. The building in which we now are, with certain rooms added, became a school—known as the Station School. It is moving to think of the numbers of African children who in this room learned some of their first lessons, not only of the alphabet but of the love of God.

As Mr. Arnott indicated in the address he gave at the closing of Corona Chapel, the room so long familiar as a place of prayer and fellowship at the Principal's house, is no longer available. Some other place had to be found, and of the fitness of coming back to this first church-school of Lovedale there can be no question. I trust that the hope will be fulfilled which Mr. Arnott expressed that this room with its rich associations stretching deep into the past, will gather about it for us also affection and tenderness, and be the spot to which we bring a sense of inter-relationship, a habit of fellowship and of oneness one with each other, as we join together in the worship of God.

Thereafter Dr. Shepherd proceeded to dedicate the building according to Church of Scotland forms. The vernacular hymns sung during the service were written many years ago by Rev. John Bennie and Rev. Tiyo Soga.

The Chapel is to be used interdenominationally.

A DEVOTED LIFE

THE LATE MISS A. P. ROBERTSON

On 4th July there passed to higher service Miss Annie P. Robertson, who for many years gave devoted effort to Emgwalu Girls' Institution. She was one of a notable trio, consisting of the late Miss Janet MacGregor, L.L.A., Miss Margaret M. Douglas and herself, who put their stamp on generations of teachers in training, so that Emgwalu was noted for the excellence of its *alumni*. The fruits of such devotion can only be imperishable. The funeral on 5th July, conducted by Rev. W. Arnott of Lovedale, was marked by the attendance of White and Black. We offer deep sympathy to Miss Douglas.

In the Gold Mines

By B. Wallet Vilakazi

Zulu Poem translated by Florence Louie Friedman

(Acknowledgments to the Witwatersrand University Press)

Roar ! and roar ! machines of the mines,
Roar from dawn till darkness falls ;
I shall wake, Oh, let me be !
Roar, machines, and never stop
For black men groaning as they labour,
Tortured by their aching muscles,
Gasping in the reeking air
Poisoned by the dirt and sweat—
(Shake, shake you haunches, clammy, wet !)

Shout, old boy ! It's far away,
So far away where you were smelted,
Where the furnace made you strong ;
Coals were left and you sent.
We watched you cross the mighty seas ;
Then puffing engines, hot with fire,
Brought you here to us, to Goli . . .
Then the moment came : you called !
Rock-rabbits at your summons swarmed.

Those rabbits, each and all were black ;
Their tails were clipped, you trapped each one,
And deep in a pit, you drained their strength.
Turn round and round, you iron wheels,
For us you're meant, for us you're here ;
You had no choice, you had to come ;
And now you roar, revolve and toil,
Till, thrown away, worn out, you rot
On some neglected rubbish plot.

Quite often, passing on the road,
I turn to look at you and wonder
If you, as well, are going to breed,
Increase and multiply ; No ! No !
And yet we are brothers, we like you
Grow old and rusty in the mines.
Our strength soon goes, our lungs soon rot,
We cough, we try to rest, we die . . .
But you are spared that coughing, why ?

I heard it said that in the pit
Are very many black men's tribes ;
It's they who raise the great white dumps
That so amaze their ancestors.
They said, one day a siren screeched
And then a black rock-rabbit came,
A poor dazed thing with clouded mind ;
They caught it, changed it to a mole,
It burrowed, and I saw the gold.

Then swarms of moles went burrowing deep,
And soon there rose the great white hills ;
The holes were deep, the hills were high,
Sandhwana hill's not higher now.
Sweating, I climb and reach the top
And watch the dust ; like smoke it drifts,
That wind-blown dust of fine white sand ;
I see it swirl beneath my feet
And all the earth is covered with it.

Roar ! and roar ! machines of the mines,
Louder still and louder roar ;
Drown our voices with your uproar ;
Drown our cries and groans of pain
As you eat away our joints.
Jeer, machines, yes, jeer and mock us,
Let our sufferings cause your laughter ;
Well we know your terrible powers,
We, your slaves, and you our masters.

We agreed to leave our kraals,
In herds we came, castrated cattled ;
We left our mealies, milk and beer
To eat this lumpy porridge here.
Now we are ' boys,' and men no longer
And all our world is upside down ;
At dawn we're roused to stand in lines . . .
Have *you* seen buried men survive,
Walking and seeing and staying alive ?

Roar ! and roar ! machines of the mines ;
I am awake, I do not dawdle,
I am going underground,
And here's my pick to strike the rock.
And you, above, though hearing nothing,
Will know I'm toiling for the white man,
Sweating at the white man's work,
Because the trolleys are in sight,
Heaped with stones, some blue, some white.

My brother is with me, carrying
His pick and shovel on his shoulder,
And, on his feet, are heavy boots.
He follows me toward the shaft ;
The earth will swallow us who burrow
And, if I die there underground,
What does it matter ? Who am I ?
Dear Lord ! all round me every day,
I see men stumble, fall and die.

When first I travelled to the mines,
 No great white hills of sand were here
 Whose tops I'd stretch my neck to see..
 And then, one day I journeyed home—
 What did I find? Dry mealie stalks
 And empty huts. I scratched my head,
 Asked for my wife and her relations;
 'Oh,' they said, 'go ask the white man....'
 I said no more. I went away.

Roar! and roar! machines of the mines;
 As far away as Germiston
 The noise you make must vex my soul
 And echo in my ears
 Like distant bells of booming brass.
 They speak to me of splendid homes,
 Of men made rich because of me,
 Made richer by my poverty;
 A bloodless used-up ox am I!

Growl more softly, you machines;
 Because the white men are as stone,
 Can you, of iron, not be gentler?
 Hush your roaring in the mines
 And hear what we would say to you
 Or else he may not care for you
 When that far day, now hidden, dawns,
 And we, at last, will cry: machines!
 You are ours, the black men's, now!

Take care! Though now our arms are weak,
 Once they had power; then skies were dark,
 Then earth was torn, then nations reeled;
 The Great White Queen lost many sons,
 Paul Kruger's children too we slaughtered;
 Then we, the conquerors were defeated.
 And now I dream, Oh thing of Iron,
 Dream this land, my father's land
 Shall be my father's sons' again.

But now I have no place to rest
 Though wealth is everywhere around me;
 Land that my fathers sowed is bare
 And spreads untilled before my eyes;
 And even if I had some wealth,
 This land my father's fathers owned,
 I have no right to buy nor hold.
 Father above, fathers below,
 Can you not end my wretchedness?

There, in my fathers' resting place,
 Where our ancestral spirits dwell,
 They say your powers are unrivalled
 When you talk with the Almighty
 Who judges no man by his colour.
 Soon my blood will drain away,

Dried by the sun, lost in the earth;
 I toil and pray to you, Oh Spirits!
 But never have my prayers been answered.

Every day this land of yours
 Is seized and spoiled by those who rob us;
 These foreign breeds enrich themselves,
 But all my people and myself
 Are black, and, being black, have nothing.
 Above the pit the grass is green,
 As bright and fresh as clear blue skies;
 We gaze, and cry out 'Woe!' but cries
 Of 'Woe' and 'Woe' remain unanswered.

Roar! and roar! machines of the mines,
 Our hands are aching, always aching,
 Our swollen feet are aching too;
 I have no ointment that might heal them—
 White man's medicines cost money.
 Roar machines, but don't disturb me;
 Well I've served the rich white masters,
 But Oh, my soul is heavy in me!

Roar less loudly, let me slumber,
 Close my eyes and sleep and sleep
 And stop all thinking of to-morrow.
 Let me sleep and wake afar,
 At peace where my fathers' spirits are
 And where, no more, is earthly waking.
 Let me sleep in arms long vanished,
 Safe beneath the wood's green pastures.

(Note: Last month's Poem *The Victoria Falls* by B. Walle Vilakazi was also printed by permission of the Witwatersrand University Press.)

The Hospital at St. Matthew's Mission.

We have read with much interest a report on the work of this Mission Hospital in 1956. Its work was severely affected when Dr. Spalding, its Medical Superintendent, was struck down with poliomyelitis in June last year. Still it has carried bravely on. Out-patient attendances increased from 9,884 in 1955 to 14,175 in 1956. Government has made itself responsible for free in-patient and out-patient treatment of tuberculosis sufferers, and this has led to a tremendous increase of those seeking the Hospital's help: some twelve to twenty new tuberculosis cases are being reported each week. The Hospital is badly in need of an infectious block, and also of increased accommodation for midwifery patients, but one of the most urgent requirements is a proper water and sewerage system. If a sum of £2000 can be raised for the last mentioned, the Cape Provincial authorities will give £2000, which would meet the cost. At present the fund stands at £150. Contributions can be sent to the Secretary, St. Matthew's Hospital, P.O. St. Matthews, C.P.

Bantu Presbyterian Church of South Africa

MINISTERS' REFRESHER COURSE AT LOVEDALE BIBLE SCHOOL

Ministers' Refresher Course

The Bantu Presbyterian Church held a Ministers' Refresher Course at the Lovedale Bible School from Friday evening July 12th to early morning July 18th—so far as is known this is the first time anything of the kind had ever been held by the Bantu Presbyterian Church, but to judge from expressions of opinion every endeavour will be made to turn it into a regular feature of our church life. It was made possible by the generous offer of the Foreign Mission Committee of the Church of Scotland through the South Africa Mission Council to pay the travelling expenses to and from the course, and they cannot be thanked too highly for this help. Twenty-five of us shared the warmth of the rondavels and the cold of the washrooms, but we had in addition to our visiting speakers a number of old friends joining us for certain sessions such as the Revs. D. W. Semple and J. J. R. Jolobe. The Rev. G. O. Lloyd and his staff most adequately and cheerfully looked after our material welfare.

The Planning

The original idea of the course was that of the Rev. J. Y. Hliso of Uitenhage, Convener of the Church's Committee on Relations with Mission Council. The Business Committee of the General Assembly and the Secretary of Mission Council, both after consultation, gave approval and the Rev. J. S. Summers, of Iona House, Fort Hare, was asked to draft a programme. We had five main talks, each followed by questions, discussion in groups, and a report session with open discussion.

The Opening : The Talks (i) Presbyterianism

On the Friday evening we were all drawn together by a service of praise and worship, led by the Moderator, the Rt. Rev. T. P. Finca, who called upon us to remember our vocation and to be Fishers of Men. We were met in fellowship so that we might refresh our minds and spirits for this task. The next morning Dr. Shepherd gave us our first talk on "Presbyterianism" and applied its principles, hammered out in the course of history, with most practical examples to the needs of to-day. Among leading ideas he stressed the separate ministry, the system of ordained elders and the function of the session in exercising discipline. It came as a shock to many ministers to learn that they as moderators of session had a casting but not a deliberative vote. Other points touched upon were the function of bishops in other communions, the work of the presbyteries in looking after their congregations through regular and helpful presbyterial visitations, the need for more opportunities for the laity exercising their due powers in church courts, and the similarities and differences between the African chieftainship system with its councillors

and the minister with his elders. In the discussion many more avenues of thought were opened up.

(ii) "Parish Visitation"

On Monday the Rev. I. Njoloza of Burnshill spoke on "Parish Visitation." He dealt with the approach to heathen families as well as to the families of church members, the methods of securing the co-operation of elders, and in the groups and open discussion a wide range of the difficulties and opportunities of the minister was opened up. A request was made by younger ministers for something in the nature of a ministers' manual written by older ministers out of their practical experience. There was even a discussion about the need for special help and advice to young ministers in the choice of a suitable wife, because of the exacting nature of the demands made upon ministers' wives.

(iii) "Congregation Finance"

The Rev. D. W. M. Matheson, General Secretary of the Church and Joint Treasurer, led a discussion on Congregation Finance in which the need for a church-wide system became apparent. It would have to be simple and capable of adaptation to the very varying needs of the different congregations, yet such that every member would feel confident that his money could be traced right through all the stages of its being handled. Many ministers joined in describing their own difficulties and attempted solutions. Though naturally no decisions were taken, there was obviously a feeling that those members on the Finance Committee who were present could be relied upon to spur on their committee to seek an answer to the problems raised.

(iv) "The Church and Youth"

On Tuesday morning the Rev. E. N. Bono of East London spoke on the Church and Youth. He gave a long list of causes for the lack of interest of young people of to-day in the Church: the harmful environment of so many, particularly in the towns, the large number of illiterate or semi-literate preachers in many outstations, the lack of amenities under church guidance and the lack of outlet to take the place of dancing, in addition to the frustration of young people under oppressive legislation and pass laws and many other causes. Again, was the attractiveness of the separatist sects the engineering of the Devil or the Judgment of God? But even these causes were not enough and minister after minister added to the list. Our search for the answers was very much shorter, but we felt the better for clearing so much ground. Mr. George McArthur, the only layman, but an ordained elder, present, spoke with precision and sincerity and made a strong case that we should in the church bend our energies in our

Youth Work to trying to enroll adolescent and young men in the Poys' Brigade.

(v) "Holy Communion"

Our last day was spent on The Holy Communion Service. The Rev. J. A. Anderson gave us two regulative principles for the conduct of such service, that it should be as near as possible to the way of our Lord—the precedent of the Lord's Supper itself—and that it should be associated with the word read and preached. There must be included the Words of Institution, the Prayer of Thanksgiving and Consecration, the repetition of words and actions. In the service there is the presentation of our Lord to the faithful heart through several senses. And lastly there is in the post-communion prayer the offering of ourselves in dedication to the service of our Lord. Though this was our last day and some of us were feeling tired from the strain of thought and argument, the discussion seemed to start off more quickly than any other with contributions and questions from all sides.

In our talks and open discussions the Rt. Rev. T. P. Finca and the Rev. W. Arnott had shared ably the task of chairing the different meetings.

Our Worship Together

Morning and evening we met in the chapel for simple prayers led by our brother ministers. On Sunday the Rev. G. G. Ndzotyana of Cape Town conducted our morning service with an impressive, quiet dignity—a lesson in itself in ordered worship; in his address he called us to a renewed understanding of our Faith. Later in the day Dr. Kerr dealt with "The Forgiveness of Sins" in a meditative address—forgiveness needs sacrifice by someone and the someone must know to turn his thoughts away from himself or herself to others and the perfect example is Jesus Christ.

Lovedale Dedication : Worship

On Sunday afternoon we were invited to a unique occasion in a service in Lovedale Chapel, now beautifully redecorated. The Rt. Rev. T. P. Finca and the Rev. W. Arnott took the service while Dr. Shepherd preached, recalling in his address the history of those early days over one hundred years ago when the Chapel was built. He also read the actual dedication.

In the evening service we heard the Rev. J. Y. Hliso call us to be sincere in our lives as Christians and in our calling as ministers. On Saturday and Sunday evenings we held sessions of hymn singing led by the Revs. W. P. Ndibongo and J. A. Anderson. Each morning, apart from Sunday, we met for an hour's Bible Study on the Epistle to the Philippians. We sat together in our groups, without benefit of weighty commentaries, to lay our hearts open in fellowship together to the promptings of the Holy Spirit as we read and pondered for ourselves on the Word of God—and how rich and deep we found it.

Meditation and Communion

On Tuesday evening we had an hour's meditation in the Chapel led by the Revs. J. S. Summers and S. M. Nombembe. The theme was the lesson of suffering in the Old and New Testaments and in quiet prayer together we prepared ourselves for the Holy Communion to be taken the next evening.

The service of Holy Communion was conducted by the Rev. J. A. Anderson with simplicity and reverence, following an order of service that had been used in Iona Chapel a number of years ago and therefore familiar to some of those present. Assisted by the Rev. M. S. Nodliwa and Elder G. McArthur, Mr. Anderson showed forth in word, calling to mind the example of Jesus in Taking, Breaking and Sharing bread, and in outward symbol the meaning of the Lord's death and the showing forth of the love of God. It made a very fitting conclusion to our time together.

Fellowship

All in all it was a very full five and a half days of worship, lecture, discussion and above all of fellowship. Most of us had come together from manses, where we had been trying in lonely fashion to meet the varied problems of a minister's life, too often with no brother minister within reasonable distance to consult with: therefore what an inspiration and relief it was to share our problems. And it is just this sense of sharing and fellowship together that will remain longest in most of our memories—of being one in Christ our Lord.

—JOHN SUMMERS

The Wisdom of the Fathers, by Eric Routley (S.C.M. Press : 8/6).

In many quarters to-day there is a revival of interest in Christian Theology for the bases of the Faith are being attacked by the exponents of the ideologies of our time. One of the common-places well known to those acquainted with the history of Christianity is that most of the big theological issues were perceived by the early Christian Fathers, who looked at them from all sides and left immortal writings on them. In this book the author draws freely on such writings of Origen, Clement of Alexandria, Athanasius, Augustine, Cyprian, Basil and John of Damascus. We are given their actual words in long excerpts, after judicious introductory explanations. The editor in answer to the question, "Why read the Fathers?" says, "It is profitable and exciting to read the fathers, if for no more exalted reason, because in them you find the Church wrestling at a very early stage with questions that have concerned it in every generation since, and which are still concerning it now. . . . I think we can say that all the matters dealt with in this book are of topical interest to-day, whether they be practical or dogmatic."

We commend this return to the sources of Christian faith and practice.

New Books

Selected Letters of Samuel Rutherford. Edited by Hugh Martin (S.C.M. Press : 8/6).

During his life-time C. H. Spurgeon declared, "When we are dead and gone, let the world know that Spurgeon held Rutherford's Letters to be the nearest thing to inspiration which can be found in all the writings of mere men." This latest volume of the "Treasury of Christian Books" Series has all the merits of its predecessors, which includes the usual competent Foreword by Dr. Hugh Martin. Rutherford, whose Letters inspired the hymn "The sands of time are sinking" was a doughty champion of the faith who opposed the doings of Charles I and Charles II in their interference with the Church—an issue which has not been dead on the Continent of Europe in recent years and is alive in South Africa to-day. It was characteristic of Rutherford that he published a book *Lex Rex*, "the Law, the King," a denunciation of despotism and a plea for constitutional monarchy. He nearly ended his days on the scaffold for on his deathbed he was summoned to appear at the bar on a charge of treason. "Tell them," he said to the officer who came to arrest him, "that I have a summons already from a superior judge and judicator, and I behove to answer my first summons and ere your day arrives I shall be where few kings and great folk come," and so died peacefully in his bed, on 29th March, 1661. His grave, in the Cathedral grounds at St. Andrews in Scotland, is visited by many to this day.

It was while he was banished from his Anworth parish on the Firth of Solway to distant Aberdeen "with a muzzle on his mouth" for he was forbidden to preach, that he wrote the most of his incomparable "Letters." He was often depressed, for he envied the swallows and sparrows that built their nests in the gable of Anworth Kirk and found his "dumb" Sabbaths irksome, but he pours out his heart for the consolation of many friends. Dr. Martin has given us 71 representative epistles, and has sought to present those that are specially interesting and helpful to present-day readers. He has also provided a necessary Glossary, for many of Rutherford's words are familiar only to the Scot and others have changed their meaning since the writer's day. Rutherford's vocabulary and ideas are individual, luscious, picturesque; they reveal him as a man of the tenderest sympathies, a lover of children, and as one who was "far ben" with Christ, even while in the dust of political and ecclesiastical conflict.

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The Reformed Pastor by Richard Baxter. (S.C.M. Press : 8/6).

This is another of the "Treasury of Christian Books." Richard Baxter, a great Puritan, lived through one of the most fateful periods of English history, being born in 1615

and dying in 1691. Like one who is often described as the last of the Puritans—Dr. Alexander Whyte—he never tired of emphasizing the importance of the ministry and of urging ministers to greater diligence and spiritual efficiency. He contended that all Churches either rise or fall as the ministry doth rise or fall (not in riches or worldly grandeur) but in knowledge, zeal and ability for their work. This is the theme of this book. He wrote many books, but his *Autobiography* and *The Reformed Pastor* are the two which are most characteristic and most helpful for the present times. The usual illuminating editorial Foreword by Dr. Hugh Martin prepares us for the selection of passages in Baxter's own words.

LOVEDALE NOTES

The news has reached us of the death of Miss C. Brownlee, who in 1907 came to Lovedale as a missionary of the United Free Church of Scotland to serve in the Girls' Work Department (Domestic Science). In 1913 Miss Brownlee was transferred for pioneer work at Pholela in Natal, where she laboured until circumstances caused her retirement in 1917. Her closing years were spent in Belfast, Northern Ireland. Miss Brownlee suffered much, but was exemplary in her patience and Christian fortitude. Up to the end of her 92 years her mind was keen and alert and she maintained a lively interest in the work of Missions in South Africa.

SEEING THE MULTITUDE

It is my privilege to live within walking distance of the Location in our town. There are no "multitudes" except in the Location.

Christ loved crowds. He attracted them. He knew them intimately, the poverty of the majority, the harshness of the laws that governed them, and the arrogance of many of those who administered them. He knew too the idealism of their religious leaders, and the causes of their failure.

It does me good to go where there are multitudes—to feel the pressure of their needs, and to see the patient persistent bravery of those who are "working among their own people."

When the pressure becomes too great I find the only thing to do is to follow Christ up into the mountain. I see Him striding ahead till he is shrouded in the mist. Among His friends I wait in wonder till He is with us again, teaching us His code of values and we are learning to see as He sees the multitudes, to love as He loves, the least among them. So we enter into the joy of our Lord and return to work with Him for His Kingdom. —ANON.

All political news and comment in this issue are contributed and written to express the views of the *South African Outlook* by R. H. W. Shepherd, Lovedale, C.P.